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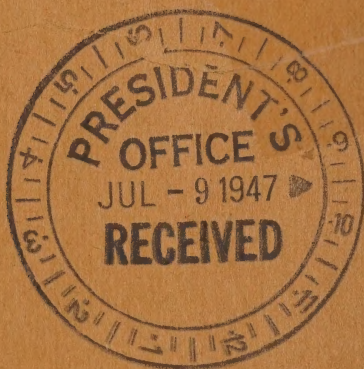
AMORAL IDEAS

Being

THOUGHTS BEYOND EMOTION

by

LESLIE BEATTY



1946

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NEW YORK

*Just so far as you diverge from
me just so far am I useful to you.*

Preface

So great is the confusion in the minds of men that we demand a man not only write a book, but vindicate it too. Language is limited, and the best books are only half written. The greater the man the greater comity shown in the inferred or incompleated thought. If this were not so such a man would merely be writing a text book.

It is well known that while we may have a creative writer we are far less apt to have a creative reader. The mind of a man is, in all cases, creative only in so far as it can endure the extention of a thought or idea. The sooner the man shows a tendency to call "halt" the sooner he shows the shallowness of his thinking.

Perhaps our greatest difficulty in the reception of the philosophical idea is in our insistence on regarding all truths as final. Grant to no man the complete estate. Each great work, as it appears, is merely a small slice of the universal attitude. Each man contributing that one small iota which is his being.

Thus it is that what is truth for Spinoza may not be truth for us for all we may feel the inalienability of its reason. Though why, indeed, should it be truth for us? No man need cling to a solitary system. "Give me not one philosophy. But give me *all* the philosophies that I may thereby more nearly approximate my own."

GENIUS

*Not are we able to recognize the great man,
But are we worthy to recognize him.*

Dear Sirs:

The time has come when we must learn to view ideas with equanimity whether or not they are disparate to our own. For the impassioned thinker is no thinker at all. All truth is relative. Indeed, how could it be otherwise when we cannot say that *we know* anything about anything, and when we, like everything else, are ourselves subject to constant change. The scientific truth of today is not the scientific truth of tomorrow. The best, then, that can be done is to make approach to knowledge. Develop one's consciousness of one's own ignorance, and thereby become the sage. For it is the wise man who is the ignoramus. The fool being complete in the perfection of his own personal self deceit.

Yours Truly
Leslie Beatty

The following is not intended as a part of the body of the book. It is to be used merely as a temporary expedient. An aid to the moment. And, as such, has no logical place in the future.

GUIDE FOR STUDENTS

(AMORAL IDEAS)

Genius

Page 12 "Most genius is lost etc."

Foster painting and you will receive great painters. Foster philosophy and you will receive great philosophers. The Renaissance produced great artists because it was a period artificially concentrating on art. Ancient Greece built its civilization around philosophy hence great thinkers.

Religion

Page 16 "An atheist etc."

Most people think we form a party to express a belief. Actually, most groups exist because of some feeling of insecurity concerning it. That of which we are certain takes care of itself.

Page 17 "Religious wars etc."

However much we may deplore the situation, persecution has always been something on which the fame of a religion thrives. We have Christ crucified, the Christians exposed to wild beasts in the Roman arenas. The wars against the Huguenots did more than any religious leader to propagate the Protestant cause. Page 17 "Miracles once believed in etc."

Miracles once believed in are no longer miracles because they become a necessary part of experience.

Page 17 "It is the follower etc."

We have two forms of this. The panoply that surrounds the civilized church in contrast to the simplicity of its founder, Christ. And the primitive degradation we find among such sects as the flagellants, the Holy-Rollers, The Shakers, snake cults, and what you will.

Page 17 "Never have a doubt etc."

This is not intended to be strictly a religious statement.

Government

Page 21 "Good Government etc."

Same as No. 1 in Notes in back of book.

Page 21 "The inferior are best in politics etc."

A great leader brings with him always unrest, upheaval. He interferes with the temporary peace and prosperity of a country. His reforms are too sudden for immediate security. A rich country, already stabilized, will do better for the individual in the hands of mediocre men. Progress then will come (for who can stay it) but to bring it other than slowly results in revolution.

Page 21 "It is no great loss etc."

Same as above with, however, reservations. As in all things, the great are always the pioneers. It is the forward glance without which progress will not come. Without the inclusion of the backward glance, however, it is also true that no order is possible to society.

Page 21 "In any nation etc."

Same as No. 2 in Notes in book.

Page 22 "Form a party etc."

It is fervor. Such as we sometimes find in religious enthusiasts. Quick cults and political parties are also pertinent as examples.

War

Page 24 "Let us not lament etc."

This means the professional soldier, naturally. He has picked out the possibility of death to make a living. So deeply is this imbued in our minds that we speak of death in war as a glorious death. The very opposite, it would seem, of a lament.

Page 26 "Good Will etc."

In time of stress, particularly in war, all nations attempt to establish what is referred to today as good neighbor policies. The Jews invoked the good will of the Romans to protect them against the Syrians only to be at last subjugated by their former friends. The history of Ancient Greece continually repeats this example. No nation has been free from it. The friend of today becomes the assured enemy of tomorrow. Those nations,

it would seem, who live in mutual fear of one another are most apt to keep the lid on longest.

Page 26 "War is always welcome etc."

During peace time we are all by nature pacifists. But involve our country in a war, and at once we rush to get into the fray.

Page 26 "War is necessary waste etc."

It is the way of men—and of nations—to keep to the middle course. A country's laws, the basic structure of society itself, does not keep pace with man's achievements. After a war each country enters into what is known as the reconstruction period. Men do not recreate the old country as it was, but as it will be. The smaller population makes for greater prosperity for the individual. Man power is needed only in time of war. In peace the smaller number of men is found sufficient. We all know the tragedy of famine, illiteracy, and disease that result from over population. India and China give us unforgettable instances. In our own sphere those countries are poorest always that are left with too many mouths to feed.

Page 26 "The majority of men etc."

Birth control is needed to maintain a balance between population and physical resource. Famine and disease once acted as the balance wheel in these matters. Science having conquered both—at least in part—either birth control or war is needed for necessary stabilization.

Page 26 "All soldiers are idealists etc."

Again the warrior in the traditional sense . . . The idealist is not the knowledgeable man. He is visionary.

Page 26 "Every man looks etc."

This observation, while entered in the chapter regarding war, is meant to be applicable to the whole of living. The term anarchy is used loosely, and is not intended to have any political significance. It is the poverty of our language that we have never had a suitable word to use in quite this way.

Sociology

Page 30 "Few of us realize etc."

Same as No. 4 in Notes in book.

Page 30 "You cannot have civilization etc."

The average man is orderly in his relation to society. He brings with him no new ideas that will create unrest. He goes to his daily tasks, he supports his family, and lives inobtrusively according to the design made possible by the country's greatest men. Thus do we say that while it is the superior man who *makes* the civilization, it is the inferior man who *keeps* it. . . Similarly, should we attempt to make up a society of superior men the result at once would be barbarism. For no one could be induced to perform the routine tasks.

Page 31 "The mediocre should be preserved etc."

Communism is a typical example wherein "With every man enslaved each man is free." What it gives in material balance it takes away in intellectual freedom. Men should be equal also in their privilege to think in the way they choose.

Page 33 "The second greatest crisis etc."

Same as No. 5 in Notes in book.

Tolerance

Page 36 Same as No. 6 in Notes in book.

Thoughts on Intolerance

Page 39 We all of us know how eagerly the world has rejected scientific advance. It has burned at the stake, forced to abjure those men who have attempted to bring us the light. We no longer perpetrate physical harm on a man who would attempt to improve us against our wills. But—we will not tolerate him. . . Consequently, the superior must learn to fight for what they believe in. It is our only hope of receiving their gifts in the future. And (as has already been said in the text) "this act of will is, in itself, intolerance."

Ethics

Page 42 "Virtue is not an act etc."

The man who is self contained and restrained in his conduct makes the best member of society. He does not infringe on the rights of others. Better to refrain from a wickedness than to per-

petrate a kindness. A kindness too often becomes an imposition involving as it does both gratitude and obligation. A kindness received too often takes away a man's personal freedom.

Page 43 "You cannot match arrogance etc."

The average man does not recognize a good example when he sees one. He must be improved according to his own standards which are the only ones he knows. Linger first to civilize, to bring home the moral necessity for the act, and time is lost and the moment is gone. Improvement, at best, then, would come only in ensuing generations.

Literature

Page 47 "Most great works etc."

The emotion, the thought, then the idea.

Page 48 "All men write about etc."

I have found this in regard to my own work. The corrupt will not put up with any dissection of corruption. This to them is a spur to action. Consequently, at all times they demand in these matters both sweetness and light. The virtuous man, on the other hand, is able to receive all ideas with equanimity. The good being within him, it is already a state of being. No longer need he strive for it. The bad, it may be pointed out, while interesting, remains outside himself.

Page 48 "A man of creative intelligence etc."

This is the difference between creation and criticism.

Page 48 "Long books etc."

In this the length is not really referred to but the quality. Most books are better for excision.

Page 48 "We read because etc."

Both, necessarily, are attempts at ultimate self expression.

Page 48 "Satire is the cult etc."

Satire always attracts the young. It is youth's first taste of the bitterness of life. In maturity, the man should outgrow it. Until he can do this he has not yet begun properly to think. A satiric philosopher, for instance, would be a very frivolous man. In the lighter literature it finds its place. Not for Milton, surely. For such as Dean Swift, it does very well.

Education

I once thought that education beyond its rudimentary form was unnecessary for the average man. I have since amended the opinion. For if this is the way he is after it what, indeed, would he be before it?

Page 52 "You cannot set a good example etc."

Refer page 6 of this guide, under Ethics. "You cannot match arrogance etc." Nothing wakes a man up so quickly as a bad example inflicted on himself.

Page 52 "We think for the most part etc."

The most vehement denunciations of the great come from the limited man.

Philosophy

Page 59 "Once the sage stoops to act etc."

The philosopher's system, like all else, is merely one small slice of the universal attitude. It should be limited in application. Not the whole of life, it is but a part of it.

Page 60 "We all of us share etc."

We are the aggregations of the mental experience of the race. You have not read Schopenhauer? No matter. Perhaps your fellowman has. And his conduct, in its relation to you, will be quite different because of it. We all of us share in the civilizations that surround us.

Page 60 "They who appreciate etc."

Again I say it is emotion, the thought, and the idea.

Page 60 "Men can be wrong etc."

There is a great difference between wrong thought and poor thought. Wrong thought has given us great religions, much science, and good literature. Poor thought, being deficient, can add nothing to the scheme of things. It spurs us rather to ennui than to improvement.

Page 60 "A man doesn't have to be right etc."

Freud may not have been right, but he did contribute.

Page 61 "The individualist etc."

All genius is individualistic.

Page 62 "A dog's nature etc."

To me, the dog appeals as one of the most successful of living creatures.

Page 62 "Children are not innocent etc."

The kindest of us can not but blush at the errors of our childhood. There is the story of the man who took his little daughter to a motion picture depicting Roman times, and the throwing of the Christians to the lions. When he turned to her in dread to see how she was taking it, she merely pointed to a lion and said, "He ain't got any."

Page 62 "Evolution isn't concerned etc."

Even the philosopher must have his lighter moments.

Page 62 "The female of the species etc."

It seems unreasonable that the female who produces the progeny should be smaller than the male. In the lower, that is the earlier forms of life, we always find this situation reversed. "Would you have a consolation? It is this. The male too will pass. This also is written.

Page 62 "A man is as inspired etc."

We can often associate physical disabilities with given casts of mind. More good poetry has been accompanied by tuberculosis than by any other ailment. While the heavier disorders, vicariously referred to as "spleen", such, as of liver, heart, kidneys etc. have at least in part been responsible for our more profound philosophies. There is a saying the pessimist is never a poet. And perhaps it is significant that those two philosophers who were both poets and optimists by nature were also afflicted by tuberculosis. These are Emerson and Spinoza.

Page 63 "Suicide etc."

This need by no means be a spur to try it.

Page 63 "It is the good man etc."

The sooner the man shows a tendency to call halt, the sooner he shows the shallowness of his thinking. The superior man can regard all ideas with equanimity.

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Genius is that expression of the universal mind, common to all, but conscious only to the minority. It is improvement on experience. The general mass of man receives experience as it comes. A man of genius acts on it and extends it.

We say that genius develops slowly. We mean, rather, that we cannot recognize it until we feel its full effect. The average child in school studies his lessons and knows them well. He knows no other. He is that small thing which we all can see. Potential genius is the product of self-assimilation. Such a one teaches himself, and is himself unteachable. Those boundaries of the mind presented in the prescribed curriculum hamper and halt him. They take up his time. He accepts or eschews them as his tendencies may be.

This is the reason the honor pupil becomes a poor thing. He represents to the measure the contraction of the one track mind, he conforms and inhibits. He fails to express and thereby does not originate. Thus it is, that the prodigy of today becomes the bitter disappointment of tomorrow. He has reached his zenith in the same way in which a man attains to his physical growth. To follow the pattern is to finish the man.

Appreciation of genius is slow assimilation. One cannot expect to spring complete out of Jove's head. Accept the great man with much trust and little discrimination. This would be too much to ask. The great man himself goes through this long and tedious process. He tries and fails. Continually, he creates and changes his intentions. When at last he realizes he is right, he brings forth his work in all the glory of his unique self conceit. And those who look see nothing. . . .

The man of genius is as general as the world. He should not be non-plused if small portions of it eschew him.

The common people scoff at genius while they dissipate

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its works. Knowledge is perverse. It teaches us only the enormity of that which we can never know. The wise man is the ignoramus. The fool being complete in the perfection of his self deceit.

If your gifts are great and are refused do not be discountenanced. This is the people's loss not yours. You still have them. They have not. This for them is punishment enough. One need not feel a punishment in order to receive one.

He who does not recognize the great man cheats only himself while the great man eschews nothing of himself through lack of recognition. Indeed, it might be said that neglect of the great is a fitting tribute to the superior.

Not are we *able* to recognize the great man, but are we *worthy* to recognize him. . . .

Most genius is lost. To survive it must be fostered, subsidized. Such eras as the Age of Painting, of Sculpture, of Oratory or Philosophy do not exist in the history of the mind's development. They were periods, rather, when the times were made ripe for the specific gift.

The work of the great is more than their strength. Yet too often we demand it be enacted only as a side line.

The act of genius is giving, not selfishness. All genius throws away its own life.

In this day when genius is too often a loose term used to describe the merely clever, we make little differentiation between creative and interpretive activities. We say that this conductor is a great genius, that singer, virtuoso are magnificent creative artists without realizing that their functions are strictly exhibitionist. If we are to understand that genius is creative, and that creation is that act of bringing into being

something entirely original where nothing was before, we understand at once that we must limit the term to those who do not perform or embellish other people's work. The poet, the painter, the man of literature can be looked on as creative artists. The research scientist who makes a discovery, the philosopher who founds a system, the mathematician whose theorems are original bring into being that which was not in man's ken before, and thereby come under the possibility of the term genius according to each man's deserts. Thus it is that if mere skill be genius we have no word for the great. . . .

All honor to skill as to effort, but practice is work for the artisan.

We have had little genius in America? How can this be? Genius is constant. We waste it in war, in sickness, in adversity. We waste it with contumely and with negligence. We warp it with hatred and we gag it with envy. It is our simple way to walk on the corpses of the great.

There can be no genius in women? Genius is nature articulate demanding only that conditions be right. Indeed, to limit genius is to refute it.

RELIGION

*Religious systems are all designs to make man bear his ills.
They are full of promises. For promises are prophesied
hopes, and hopes are truths like water gathered in a sieve...*



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Religion is the popular substitute for wisdom. It is created by promulgating laws. Tell a man that he must not do thus and so (for this is wisdom) and he will disobey. Speak to him of the Wrath of God, and he will follow. This is why religion should not be taken too quickly from a people. They have not the knowledge to put in its place.

All religious systems are based on civil ethics. All new ones are created to remedy such abuses as are found within the old. A new religion is meet with its time. A new religion, become old, is always outmoded. Were these matters spiritual time could not change them. Perforce they are exercises in conduct. Conduct improves with civilization. Religion once "revealed" does not. By its first need for promulgating laws, it is caught at last in its own snare.

An atheist is a religious man. He makes a tenet of an unnecessary idea. That thought which exists for itself does not have to be harped upon. To form a party is to express a doubt.

In this way, the notion of God becomes superfluous. Both for the believer and the non-believer. That which is omnipresent exists for itself. While only the limited requires recognition.

To worship God is to belittle him. The idea is bigger than the man. On it he can hope to make no personal impression. By his dogma, man attempts to break that which is big into that which is small, and this act of will is in itself irreverence...

The man of religion is presumptuous. He presumes to tell God what it is he believes in. This is either great ignorance or insolence.

Religious freedom means merely that faith is weakening. One permits gladly that of which one is no longer sure.

There is much to be said for martyrdom. The banning of a cause accelerates its quick dissemination. See a man at the stake and at once you ask what it is he burns for.

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Religious wars have been most pregnant as examples. They can accomplish in ten years what the slow dissemination of knowledge, through tolerance, is unable to do in a century.

It is the inconsistencies of the Bible that give us the whole God. If God is to be perfect, to know all, to be all, he cannot therefore be limited by his nature. Consequently, we have the God of Love, the God of Wrath, etc. For these become the necessary symbols of the all inclusive.

A visionary is a man with first rate emotions and a second rate mind.

The fanatic is he who has the power without the thought.

Miracles once believed in, are no longer miracles.

Inferior cults will always find followers. For most people wish to find great expression without great learning. The instinct for them is enough.

It is the follower who prostitutes the religion. The outer sign degrades the thought.

Each new religion should be meant to postulate the man and not his genuflection.

In religion, every thought is a schism.

Never have a doubt that you cannot use. Utility is the very meaning of a doubt.

Religious systems are all designs to make man bear his ills. They are full of promises. For promises are prophesied hopes, and hopes are truths like water gathered in a sieve.

Confucius was a great man and a limited thinker. He will remain a favorite among all philosophers.

Gautama Buddha appears implicit of those thoughts which were explicit in Confucius.

Confucius came to the people and said: I offer you my gifts, not as you are, but as you should be. This was either great bravery or innocence.

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Sometimes we are given a great philosopher like Confucius. It is the people who turn him into a prophet. They cannot accept wisdom for its own sake. They must twist it into a kind of jingoism with processions, incense, sacrifices, and what you will. Their response must always be physical leaving the great words themselves for the apter minds.

Such was the fate of Confucius, who came with no talk of Gods, but of men. . . .

GOVERNMENT

Men must be made fit for equality, they are not born so. . . .

Good Government means less Government. All laws were made to be broken. Were a man to keep to the law, there would be no further necessity for it. The more restrictions imposed the more that freedom is sought. Until the honest man could not go through a single day without the compounding of a hundred felonies. (1)

All that may be said about a country, a people, a government, a society is right. That which is big enough becomes everything.

The inferior are best in politics. There are so many of them. Give a people a superior leader, and even though he is given unlimited power he will be valueless without the pressure of the little man's support. A lot of little men working together in a mediocre way will accomplish more than a superior man performing wisely without this essential co-operation.

We no longer have statesmen. We have business men. Business exists in self interest. This is why we no longer speak of governments but of political machines.

It is no great loss that elderly men are so often used in government. Their aims are so obvious their own unoriginality prevents dissent. This is their way of getting things done. Old men are set products of their time. Youth alone belongs to the future.

A leader of the people is not important in himself. He is that culmination of the efforts of all other people. Such a man remains important only in point of time and of place. This then is merely to be distinguished.

In any nation look to your leaders if you would find the lie. For this lie is the very meaning of propaganda. In any crisis, linger to civilize, to bring home the moral necessity for the act, and time is lost and the moment is gone. All great leaders know this. They take advantage of a people even while they are building for them. (2)

We must recognize this necessity for the mediocre in the scheme of things. We must learn to use such materials as we have at hand. One cannot treat a mortal like a god until he becomes one. And mediocrity is the earliest path to improvement.

Governments exist less to correct than to restrain the ignorance of a people.

Form a party and call it an ideal and the people will rush at once to be enslaved.

Avoid crowds of people when you can. Individually, they know nothing. In groups, they know everything.

We talk too much of sacrificing to future generations. The future generation is just another present one.

The man who earns his living has already served his country.

Politics, that blackest chapter in the history of human endeavor.

Men must be made fit for equality. They are not born so. Equality is that standard by which men of disparate parts behave in unison. It is, indeed, merely a standard of behavior. There will always be superior fellows.

When material equality comes as come it must, we will have that curious phenomenon among us not of equality but of superiority. The moment that the man of average intelligence is told that he is free he immediately believes that he is superior to his fellows. He trespasses and infringes. He claims for himself all such gifts as belong to others.

We have already had this exposition in those states that have become communistic. Are these men brothers? No, my friend. In place of greed, there is arrogance. No man need be courteous to another. He no longer has anything to gain by his fellow-man's good will.

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Yet this form might be a most superior kind of government, providing — all men were brothers.

No righteous man would seriously object to the notion of equality. Because he sees at once that this applies only to physical acts. Liberty and equality will always be things of the body. The right of every man to “perform” in the way which he thinks is best.

WAR

Let us not lament when the warrior dies, for this is his profession. He has picked out death to make a living. . .

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* Good Will among nations breeds future wars. It makes their differences stand out. Requests are made that soon become impositions. For this reason, the friendly enemy remains the surest policy for a lasting peace. Ask for nothing and you can receive no less.

How can we hope to prevent war when man, as an individual, is constantly at war with himself and with his neighbor? In work, in play, his method is to demean until all life becomes a competition.

In a body, the average man adores violence. This to him is power. A ready substitute for that thought which is the way to talent. Except for those few born leaders among us man, as an individual, remains useful only in the mass.

War is always welcome to the little man. It transforms him over night from a nonentity to a vital point in a universal cataclysm. In war, every man is a hero.

War is necessary waste. It rides a nation of much that is superfluous. Excess population, obsolete laws, outmoded social notions. There is a peculiar impetus after a war both to change things and to get things done. (3)

The majority of men are just surplus population representing in themselves the common necessity for war. In their numbers alone they are unprepared for peace.

Let us not lament when the warrior dies for this is his profession. He has picked out death to make a living.

All soldiers are idealists. The way of the idealist is first to destroy in order to create. What edifice is not built on the ruins of another.

Every man looks for the world in himself. What he sees within he attributes to others. When the reality fails his bitterness becomes his rebuff. This is the beginning of anarchy.

Beatty, Leslie

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Han, Chungnim (Choi)

see **Han, Chōngnim (Ch'oe) 1913-**

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To sue for World Peace is presumptuous. For man has not learned to change the tenor of his ways. Until he has civilized himself how can he hope to civilize his neighbors?

Politicians (once Statesmen) make quarrels. Soldiers settle them. Their aims, that of the flesh and of the portfolio, being psychologically opposed. Ask the soldier what his war is about and he will tell you frankly that he does not know. Neither does he care. The politician, however, is otherwise. He knows everything, and telling all expresses nothing.

Aims in war mean nothing. Nothing ever makes the present war so unnecessary as the next one.

War is the stop-gap between two civilizations.

The tale of history remains subversive. Only the bad deeds stand out. We are concerned not with peace nor with prosperity. Rather, it is Strife, that conqueror, that we worship. Indeed, it might be said that peace remains a poor thing in a history book.

SOCIOLOGY

Organized society, that culmination of little minds. . . .

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Truth has many facets. It is our way to suppress that which is, in theory at least, subversive to the ideal. Yet there must be much to be said for evil. Else we should not have had so much of it.

All great dynasties have been founded on evil. They remain great only through rectification of the same. . . . In our own day, all manner of progress, government, big business, the institution itself, has as its nucleus the desire for personal gain. Corruption permeates the moment, but it passes. The good remains. In this way goodness becomes accumulation. It is the very pith of progress because its motives alone, among all other motives, will last. . . . Evil is fashionable. Its motives change with custom. Its necessity becomes less as conditions improve. It is a temporary expedient like war. An unavoidable, even necessary constituent of change. . . . In short, evil is the short cut to getting things done. (4)

Few of us realize how much we owe the corrupt. For it is the corrupt who develop a new country quickly. Fraud has always been a thing of the moment. The temporary expedient used to divert experience into a given channel. The opportunities for fraud today are the opportunities for virtue tomorrow. The thing once accomplished leaves no loop holes for newer or prompter gain. . . . We have seen much of this in the development of our own country. The building of the railroad is most potent as an example. What acts of calumny have been committed in the name of progress. Yet these same have quickly changed a nation of scattered agricultural communities into one of the most prosperous countries in the world.

You cannot have civilization without the ignorant. Make up a society of superior men and the result at once is barbarism. Civilization is that which accrues after the manifold details of life

have been attended to. This remains the work for the little people. The ignorant. Each country comes in time to be known by its greatest men. Great men perform only after the small deeds are done. This then is the reason a new country puts forth little genius. It is too immersed in the immediate, the material, to concern itself with universals. Thus it is that we can hope to have civilization not so much despite the little man as because of him. For while it is the superior man who *makes* the civilization, it is the inferior man who *keeps* it.

The mediocre should be preserved in any civilization. It is the cult of the little man. Put a man of intellect into a menial position, and he cannot endure this harness to his personality. Take the yoke off the little man and at once he feels the slave. It may be said he shows insight in this. Alone he has no power. In numbers, he has a force equal to or exceeding that of the superior man. This is why the numbers adore regimentation. It is the very meaning of equal rights. With every man enslaved, each man is free. There are no individuals in nature.

The woman who has gained her freedom has lost her influence. Privilege has always been a matter of the segregated group.

All privilege is protection. We cannot bear to see a woman without protection. That is, without privilege. Indeed, a woman who is without protection we are in the habit of calling an abandoned woman.

Society, then, is predicated on the notion of family. That is to say the female in a constant state of pregnancy. When this no longer obtains, what the average woman needs is more freedom. In other words, less protection. She becomes endowed with all the burden of self made independence.

In speaking of equal rights for men and women we mean, of course, civil liberties. The man not always being depended on to

act for both, the woman must necessarily be granted the complete estate. This again then becomes her burden of independence. For in every freedom sought there is new responsibility gained.

The woman obeys well in theory, but it is the man who obeys in practice.

When a woman bears a child we do not call this creation but reproduction. There are many more of the same where this came from.

A people can make too much of the sick. The sick represent the smallest and least important part of any population. A sick man is only half a man. He is that which retards progress. Thus it is that our first duty is to the well. The man who is in full flower both of body and of intellect. . . It has always been our way to leave the healthy man in want until he becomes sick — loses his efficacy — when we begin to heap on him our favors. We show this same perversion in death. The man whom we neglect in life dies, and at once we rush to give him decent burial.

Crime and virtue spring from the same root. Representing as they do, the short and long view of experience. Crime, like shrewdness, is close to nature. It is the immediate act intimately connected with the notion of self survival. Virtue, on the other hand, is the long way round to the similar end. The conscious giving of a gift that presupposes the receiving of one. It is slow, but sure, the only safe course.

Neither the genius nor the criminal has it in him to obey. Both think their judgement is superior to their fellows, and one is right.

Unlike the man of genius who is too large for society, the criminal is too small for it. He cannot even fit himself into the

mass which, in itself, represents that lowest form of human endeavor.

To be rich is for the inferior. They who have not the necessary orientation in their own minds. It is useful to those primarily, who have to depend on all manner of stimulus outside themselves. No man of sense, for instance, would want a Rubens in his own home because he understands at once that he should be on his knees before it. Thus it is that the outer show is intended only for the inner bankrupt.

The second greatest crisis in history is unemployment. The man out of work is no man at all. He hates himself. Work is close to survival. It is that which is akin to the will to live. (5)

To be employed at a job that is beneath your capabilities is dishonest work. Be ashamed of any measure that is not up to your standard.

If a man has been overpaid for his work he has been made a fool of; he is ridiculous before the world.

We learn about the present from the past. The only gauge we have is that of comparison.

TOLERANCE

*Tolerance and intolerance do not
exist in the nature of things.*

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It is well to remember that each claim for tolerance necessarily carries with it the implication of intolerance. So closely are these two juxtaposed.

We would be happy to think that the intolerant act is that which is perpetrated only by the intellectually bigoted. The facts, however, tell us otherwise. For each time we express an opinion, make a statement, devise a philosophical system or discover a scientific law we have been guilty of this same dogmatism.

The best then that can be said for tolerance is its tendency to make a discerning selection from among a wide agglomeration of concerted facts. The ignorant are notoriously affected by the picayune in matters. They have not the ability to make the proper choice, and the immediate result of these limitations is **intolerance**.

On the other hand, all great things are well worth fighting for. And as it is the way of most men to keep to the middle course great things are not easily recognized. Consequently, we have the necessity for conflict in these matters.

To put it briefly, tolerance is that which is limited by its nature. And should be employed only in flexible matters. A reflection on the past has shown that those situations, crucial at the moment, those upheavals involving great movements and stirring episodes have not been important in themselves, but only because men's minds have made them so. (6)

Thoughts On Intolerance

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Tolerance is not progress. It is static. The way merely of maintaining the peace once the peace has been won. It is, in essence, a form of arrested development. Therefore, even the superior must learn to fight for what they believe in, and this act of will is, in itself, intolerance.

Tolerance is the natural constituent of the superior man. It is also his greatest evil. It is that which permits the fool to rule, the ignorant to stop the sage's mouth, the fallacy to silence reason.

In short, tolerance is that which preserves the other man's ignorance.

In this world, great things have all to be fought for, and the great man owes it to the society that contains him to be intolerant. Else how can he ever hope to disseminate his knowledge. . . .

Perhaps the most salient act of intolerance in our own time is that of compulsory education.

ETHICS

Virtue is not an act.

Rather it is the refraining from an act. . . .

Virtue is too often benevolence, and benevolence is a mawkish device for being good. Those persons who are virtuous by profession are also ignorant. We find them among the bigots, the reformers, the zealots of a faith. What man before renovating himself can hope to renovate his neighbor?

Virtue is not an act. Rather, it is the refraining from an act. Therefore, the idea is better directed to oneself than to one's neighbor.

The act of good will exists for itself. Even courtesy is self expression. It is the act of giving that presupposes receiving. The man who is barbarous and rude takes from himself for in this failure to give he is receiving nothing. Thus it is that, unwittingly, the indifferently civilized castigate themselves.

Gratitude is a vice inverse to the dignity of man. To receive is enough. He who expects thanks for a deed has just received a gift instead of presenting one.

If you would have a lesson in the art of giving go to the park and feed the birds. They will flock round you while your bounty lasts when at once they will desert you. This is no fault of their's. Rather, it is a virtue. To receive is enough. At once the good is lost by curtsying and cringing.

Pity is extended only to those who have been unjustly robbed of their birth right. This is the reason it is the most galling of all the benevolences.

Cruelty is the only pure emotion. It exists only through the rejection of all other shadings of thought. The ignorant have it notably. They who are endowed more with will than with ideas.

You cannot tell a man's character by what he says for most men preserve their beliefs for silence.

Do not be discomposed by what people say for most words last only so far as the voice can travel.

It is the way of the average man to talk the ideal and act the

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error. While the superior man concerns himself with fallacy and so manages to lead a decent life.

The common man makes a fetish of the things he doesn't know. His ignorance is his special pride, the source of his sophistication.

You cannot match arrogance with humility; tolerance with intolerance; good will with rapacity. To cure dogmatism one must be dogmatic. Good examples must never be mild.

Nothing will wake a man up so quickly as a bad example inflicted upon himself.

All of life is delusion. It is the false color with which we shade our days. We all of us think that we are better looking, better read, and better bred than actually we are.

In conduct, most things act by opposites. One does, for instance, lose one's dignity by assuming it.

The fewer friends a man has the freer he becomes. Friends, like enemies, are they who chain a man to circumstances.

When a man is no longer useful to his fellow man, he ceases to be useful to himself.

The highest happiness is in the greatest service.

Goodness is a form of emotional acumen.

An ideal is a motive shorn of detail.

Sorrow is self made. Only pain is real.

A thought is a utilized emotion.

The lie, if well intentioned, is really the better rounded truth.

Words are imitations of thoughts. No word is true. There are no synonyms in nature.

How can we hope to have superior men without inferior ones? For this is our only criterion.

That which a man believes is all that he has to go by.

Poverty is a tragedy. It never selects its people.

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It is a curious anomaly that the more you are above money the more you need it.

The simplest way to disregard public opinion is to conform to it.

An honest man among a lot of thieves is a robbed man.

A reformer is a lop sided man. He who concentrates on one deed to the exclusion of all others. This is to rant.

Do not know your neighbor too well. He will only disappoint you.

There is more room for lack of talent in this world than for anything else.

The individual is always less than the society that contains him.

LITERATURE

The thought is greater than the words. . . .

We say that the classics are platitudinous, and so they are or they have never served their purpose. Each great work is not self evident until it is written when we come at last to see in it the universal scene, that common stuff of which all life is made.

Every new city is open because it has not had time to close its portals to the newcomer. The conditions of place and degree are not yet established for the individual. He receives its general largess without the restrictions of details that are later to bring rebuff. . . . So it is with literature. Every past age seems good or better than our own. All conditions and degrees are open to us with the mere flipping of the pages of a book. We are not mere peasants here, but kings and poets if we choose. We remain untrammelled by the restrictions that contract our present experiences.

Nothing exposes the literary charlatan so much as constant quoting. The classics were written to make *us* think. Not to think for us. Once an author has given you something pertinent to yourselves have done with it. It has already served its purpose.

Most great works are founded on the rock bed of human suffering.

We demand that a man be consistent in his work not because it is true to nature, but because a man's work at best is merely a small slice of the universal attitude. It is the limitation imposed by the intellect. The mind can embrace just so much. Beyond that is digression.

In nature, there is no such thing as history, art, philosophy or science. All things are juxtaposed, at one with the moment. Indeed, it is the mind itself that segregates the subjects. . . . In his native state, man accepts life simply as it comes. He gives and takes. In civilization, he is brought to recognize the limitations of his thinking. It is at this point that he begins to specialize. . . . Specialization is man's concession to his own ignorance. . . .

All men write about that which is novel to themselves. In this way, maladjustment becomes the very pith of literature. When a man harps habitually on sweetness and light is it not because he sees within himself some small trace of his own iniquity? In all our surroundings it is the unfamiliar that catches the eye. Only the good can see the cruel or the cruel the good. For it is through antithesis alone that we are able to set our criteria.

To write a book is beyond a man's strength. This is why all books are failures. The classics, which we think so perfect, were all of them failures to their authors.

A man of creative intelligence does not write *about* things. He writes *of* them.

It is not enough that we understand great books. Actually, it matters little what we think of them so long as they make us think. At times, it is neither important nor necessary to understand them at all as an obscure passage will sometimes serve its purpose better than a clear one by suggesting an original train of thought.

Long books are always written by people who are in a hurry. Given the leisure, they would best be sent back to their tasks with a pair of scissors and a pot of paste.

We read because we do not understand each other. We write because we do not understand ourselves.

People are not so ignorant as they are ill read.

Historians and biographers—those tale bearers of time.

Satire is the cult of the clever man. He who sets himself above the common foible. It is, in effect, merely a criticism of detail, and as such has no greatness in it.

EDUCATION

There is no way in which a man can be educated.

This is the very reason it is called learning....

The great teacher is important only as an influence. The average man must accept him on faith. He is able to receive little of what he says and nothing at all of what he is. Thus it is that the great teacher remains for the few. For this act of teaching requires participation.

For the many, inferior teachers should be the rule. Speak to the average man profoundly and he loses it all. Speak to him with a little more sense than he has, and he will get some of it.

The semi-educated are more insidious than the ignorant. They have lost their innocence without achieving knowledge. Arrogance begins where ignorance ends. While humility is born of knowledge.

Secondary minds alone will find in the teaching of the young their true field. Its consequent mental confinements put a dampen on creative intelligence.

You cannot teach a man anything for all education is self help. This, in the first place, is the very reason it is called learning.

It should not be one's wish to teach anything. Rather, it should be one's wish to provoke something.

Wide spread education lowers the standard of the scholar. When every man has his smattering of knowledge, we deem this enough.

Leave school if it is interfering with your education.

A classical education is too erudite for the young. They bring too small keys to fit such a lock. The young mind is best concerned with the more strictly utilitarian. The classics, by their nature, should be the end products of reading. For the mature mind in full flower both of thought and of emotion.

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Just as you cannot teach any one anything so it is that most people have to be induced to learn. This is why a self educated man is not merely rare, he is an eccentric spectacle.

That which is instilled at birth is distilled only at great trouble and with much passion.

You cannot set a good example for the ignorant because they do not know it is a good example. If they were to know this they would not be ignorant in the first place.

Perhaps nothing exposes mental shallowness so much as a good memory. Men who pride themselves on such should think twice before they preen. If little has been written on the mind it is easy enough to keep a record of its details. Uncivilized people have it notably. People who cannot read or write have it in greater degree than those who can. What the scholar lifts from his hours of study is chiefly generalized knowledge. This, in itself, is the large view of life and by its nature unchanging.

Men have better minds than they use. Throughout their lives this pith, this core remains untouched. In all the ages, the foolish have scoffed at the great less because they did not understand them than because it exposed them in all their own monstrous self deceit.

Speak to the average man of that which he does not know, and he will begin at once to hate you. If he has no mind why should he resent this? Must it not be that in his disgrace he sees that you are using the mind you have while he is not?

We think for the most part not according to our capabilities but according to our limitations.

We are all of us carried on the backs of our great men.

Perhaps the most salient act of intolerance in our own time has been that of compulsory education.

ART

Art is nature with a difference. . . .



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Art is nature with a difference. . . .

The place for recognized art is in an art gallery. The true art lover is he who makes his own discoveries. To approve is not enough. The man who collects, privately, works of art after they have become the fashion is a charlatan unless he collects these candidly for trade. There is not an artist living who would not prefer his work in a public place open to the passing scene.

A great work of art becomes a poor thing in a private home. Let us, rather, have statues in the streets. Paintings in the public buildings. Nature is free. And art is but man's poor articulation.

The business tycoon against his art collection: if there were a proper levelling down he would probably have to enter a room containing a Goya on his belly.

PHILOSOPHY

We are all of us carried on the backs of our great men. . . .

Like science, philosophy is continually changing. There are no positive realities in the nature of things. The best that can be done is to attempt to pluck those thoughts which appear universal from out of an overt sea. For let us remember that much that we describe as universal is merely earthy—that which can survive and appear pertinent longest to its motivator, man.

It is the fashion for men to cry out bitterly against a philosophy because it is at variance with other philosophies. This, alas, is to misunderstand the very nature of the subject.

Philosophy at best is merely one small slice of the universal attitude. It is not a spur to action but a state of being. In a complex world where the urge toward wilful movement or expression is inevitable, the most commendable deed becomes not the act but the refraining from the act. Self restraint, then, becomes the highest virtue. And the philosopher is notable only in so far as he is himself self contained.

Thus do we see that the philosophical system is intended merely to orient a man's mind. It is the thought that goes beyond emotion. The unimpassioned on-looking. The status of the judgement seat.

* * *

And so it is that we should never fear an idea. For an idea is just one small part of a great many other ideas. . . . To understand the relative importance of things—not to make too much of small matters—this, then, is mastery.

* * *

All ultimate expression springs not from action but from reflective thought. History has demonstrated, as has experience all around us, that action is for the lesser man. The man to whom the way has already been pointed. This is the reason that only the inferior answer well to the institution. The man himself must always be less than the dimension that contains him.

The philosopher must not condescend to act for this is for

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the lesser man. He who has not been able to conceive the thought is still able to act upon it. This is the meaning of the follower. And most men are followers. They are the eventual doers of the thought for the act itself is all they are fitted for.

Once the sage stoops to act he becomes a reformer. And a reformer is a lop sided man. One who concentrates on one deed to the exclusion of all others. This is to rant. We cannot find expression only in one facet.

Active experience limits the intellect constricting, as it does, the mental horizon. Action in a man's life involves, at best, merely a series of unrelated incidents, picayune in nature, distractions from the general scheme of knowledge. The men who set our mental standards have notably led secluded lives.

Truth is merely relative. It is largely an appearance. What truth is for one man is not truth for the next. It is a matter of time and of place, of antitheses and juxtapositions. We do not agree with a man's philosophy but in its presence we feel that it is great. Spinoza, immortal that he is, may not be our mental bread, but we are nourished by it, and feel the inalienability of its reason. Thus it is, that what is truth for Spinoza is not truth for us. It is a matter of degree, of difference of century, of country, of experience, of state of health. Even the fool has his moments. And in these moments of insight all men are right.

Why all this preoccupation with truth? Is it not because we have set for it a false standard? Truth is negative. It is not even necessary. To adhere to that which is obviously feasible and ennobling is enough. He who sets himself too low a criterion will be exposed even within his hour. . . . Conduct proper to its setting, that is the important thing. . . . Heterogeneous experience aggregates the ultimate. Homogeneity is made up of little things.

Compensative philosophies are strictly artificialized judgments. But if we can make a chair to fit our seats, we can make a philosophy to fit our minds.

Isolation of interest prevents dissipation of thought. It brings

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with it also intellectual loneliness. But great minds, through all the ages, have always known loneliness.

Pessimism is the intellectual giant's forte. Being superior to the society that contains him is, necessarily, a position of maladjustment.

We all of us share in the civilizations that surround us. We may never have heard of Schopenhauer, but we benefit by his works.

Men can be wrong and still be great as religions are wrong and still are great. Even a mistake is an approach to knowledge.

I do not indulge much in discussion for if a man is superior to me I should listen; if he is inferior, he wastes my ideas.

It takes a man a long time to find out where he is going. And by the time he has found out so small a fragment of his life is left that it were a kindness to give him those gifts, concise and concentrated, which the great have to offer.

They who appreciate: those hangers on of great men. Yet this is honorable office. To appreciate is enough. All great thoughts are founded on emotion.

What the philosopher needs is not time but detachment.

All systems are partial.

Truth is one among many.

Nothing is true. Nothing is final. Our guess at the ultimate still remains one of agglomerate mass.

Facts lack the essence of things.

We do well to distrust the veracity of precise knowledge.

We build for the future on the great minds of the past.

No thought is lost. Not even the poor thought. Which is why we have such frequent retrogressions in civilization.

Wonder is the path to all knowledge.

A man doesn't have to be right to contribute.

Freedom of the will is demonstrated when a man acts *not* in accordance with his nature, but when he acts against it.

In philosophy, all truth is a judgement.

PSYCHOLOGY

Instincts are true, not so their expression. . . .

Arrogance is the peculiar manifestation of superficiality of mind. It represents the man so contracted in acumen that he believes he has achieved the ultimate possible to himself. Routine workers, that is to say those who perform tasks invented by others, take on notably a certain superiority, a certain swagger because they have achieved aptitude at these several simple tasks.

The average man because of his single track habits of thinking is best suited to routine work. He can do, acceptably, only one thing at a time, and this one thing, by its very nature, must be of a most obvious kind. Put a man of intellect into a routine or repetitive position and his mind, at once, wanders off to greener pastures. He must, by his very nature, create things not reproduce them. The every day man is imitative in his thinking, and is best, therefore, entrusted with the deed cognate of a single thought.

Talent breeds arrogance. For this is a certain knack, a skill, complete in itself so far as it goes.

The individualist is the least self centered of men. He it is who excludes himself for the benefit of all others. The average man quite naturally insinuates himself into the mass because he knows that by doing this he can hope to accomplish the most

with the least possible effort to himself. Indeed, it has always been the nature of the mass to feed on itself.

In all pursuits not directly creative, fortune or luck is the first factor. Without it ability counts for nothing. Sometimes fortune, minus ability, proves sufficient. This is particularly true of engagements that are competitive in nature. Such as politics. In short, history has taught us that the great man is also the fortunate man.

Ours are superficial views of one another. Remove your neighbor and it becomes difficult at once to remember what he looks like. Even in our own families, when death comes, the face fades and we cannot find it. We try as best we can to bring back the speech, the look, the gesture, but only the general stands out.

A dog's nature, which we so much admire, is the sheer product of habit. The qualities, which we cite in him, such as fidelity, for instance, are the simple outcome of association. It is a character created perforce with no conscious effort on the animal's part.

Children are not innocent. They are ignorant. Their natural cruelty springing from their own emotional inexperience.

Evolution isn't concerned with nature until the moment is past. Indeed, it is the artificial aspect of the moment, counter to nature, that results in change. Throw a fish into a pond, and if he walks across, that's evolution. After he has walked across a few times, that's nature.

The female of the species is becoming extinct. In the beginning, the male started out as a pocket husband. He grew large and strong as gradually she weakened herself with the demands of procreation. In time, he will replace her.

Senility is merely change. One form is as good as another. It is just man in his conceit who sets himself so high.

A man is as inspired as his state of health. He is also as good as his ailments.

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Creation is universal. . . . Criticism fashionable. . . .

Congratulate no one on his precocity. For this is merely a good deed immaturely done.

The instinct is quicker than the thought. Only the idea lags.

Instincts are true, not so their expression.

There are no positive realities among men.

No two men's thoughts are the same.

Suicide, that most intelligent act of the disorganized man.

It is the good man that can stand the stronger truth.

We must learn to accept man as he is not as he should be.

Man becomes civilized only in spite of himself, his mental largess seeping in slowly and almost entirely against his will.

Progress then is inadvertent. . . . Great changes are arrived at only by great violence. . . . Ideas expressed by muscles. . . .

The living thought rejected even while it is being accepted. . . .

There is, however, no need for gloom in this. If time there is, it is slow and there is plenty of it. Hope has always been a thing of the future.

Notes

(1) Men would not make laws unless they foresaw that they would be broken. The righteous man lives without laws because he has no need of them. A law that is broken is the only law there is.

(2) In politics, in war especially, we find ourselves given over to the half truths. These half truths are the substance of propaganda. That expedient used to illuminate a given side. It is actual miseducation, its virtue lying in its speed to prepare the way for an idea or an action. Propaganda is a matter

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on which the people thrive. It is intended for the group. Bad for the individual, it is good for the numbers, and is employed by all leaders good and bad alike.

(3) In the past, famine and plague were the great decimators of populations. They also served as balance between populations and material resource. In a native state there is sufficient for all. In organized society where agriculture is restricted to the few, smaller populations are needed.

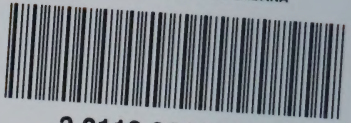
The building of the railroads and the development of cold storage have in part alleviated famine. Medical science has in part conquered disease. The result is more people, less resource. Until birth control is wide spread, war is needed. Unless we make a return to a primitive society where every man is either hunter or tiller of the soil.

(4) All great dynasties have been founded on evil. Such as that of Kengis Khan. But a country, once established, remains great only through rectification of the same. Once the need for the strong arm is past, peaceful pursuits become the order of the day. The art of peace is in tacitly keeping what you have, and not attempting to gain any other. All expansion, in turn, involves corruption in so far as it infringes on the rights of others. We find this in corporations, trusts, groups of all kinds. Anything that has within it this necessity for exclusion. Peaceful methods (that is good methods) are slow methods. And, as all great leaders know this, we consequently have this temporary but ever recurring resort to evil.

(5) The first is war.

(6) The sum: that tolerance and intolerance do not exist in the nature of things. We do not call it intolerant to forbid a man the right to murder. We do call it intolerant to forbid him the right to worship as he chooses. We do this because, from experience, we have found that the one is important while the other is not.

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